HISTORIAN'S OFFICE.
Church of Jesus Christ
of Latter-day Saints.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Thus saith the Lord God: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.*"—EZEKIEL 37: 19.

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TO THE MINISTRY AND SAINTS OF THE EUROPEAN MISSION.

AT the close of my presidency over the European mission, it is a pleasing task to express to the ministry, the Saints and our friends, the gratitude I feel to the Lord for His abundant blessings and to them for their personal kindness and hearty support. It is also appropriate to state briefly the condition of the mission and something of the work that has been done during the past two and a half years. At the last October conference, the Saints will remember, Elder Heber J. Grant of the Council of Twelve Apostles was appointed to preside over this field. The business has all been turned over to him now, and he begins his administration with our love and confidence and most cordial wish that he may be prosperous and happy in his work. I hope he will find the field in a satisfactory condition.

The Elders of the European mission are, almost without exception, full of zeal and the spirit of their work. There are at the present time five hundred and ninety-seven missionaries from Zion, five of whom are sisters. They are laboring mainly in the British Isles, Scandinavia, Germany, Switzerland, and the Netherlands, but are also found in Iceland, Austria and Hungary, Palestine and South Africa. Since the time of my arrival, May 17, 1901, seven hundred and forty missionaries have registered at Liverpool; six hundred and eight have during this time departed for home. We have been called to mourn the death of three of our fellow-laborers. Elder Christian W. Christopherson, from Richmond, Utah, died August 23, 1901, at Silkeborg, Denmark, of typhoid fever; Elder Henry Robert James of Logan, Utah, died at Liege,

Belgium, October 10, 1901, of pneumonia; and Elder Gottfried Knutti of Montpelier, Idaho, died at Zurich, Switzerland, August 19, 1903, of tuberculosis. The bodies of these Elders have been sent home for burial. While feeling sorrow for their families, we realize that our departed brethren will receive the reward of martyrs. A cause of far greater concern and grief has been the fall of Elders from honor and virtue. During my presidency there have been seven, who, disregarding their holy covenants and all that is worth living for, have yielded to the temptations of the adversary. They have been stripped of every vestige of authority and excommunicated from the Church. There was no alternative course to take with them. It is deplorable when an Elder thus turns from his high calling. The cases have been scattered, each of the large missions having had at least one. It is about one Elder in a hundred that has fallen. Let the anguish which each of them has suffered be a life's warning to the ninety and nine who thus far, by the help of the Lord, have been able to stand.

During the time it has been my privilege to labor here there have been, in the European mission, exclusive of the work done during last December, 5,193,824 tracts and 184,085 books distributed, and 4,018 baptisms performed. Greater efficiency of the Elders has been gained in the mission by doing away with what were known as conference houses. The present system of having not more than two men live together, and their lodgings to be taken with strangers, has brought the Elders into contact with more people and been followed by very satisfactory results. Two houses have been built for Church purposes, one at Copenhagen, the headquarters of the Scandinavian mission, the other at Christiania, Norway, where the largest branch of the Church probably in the world has been established. A third property has been purchased in Stockholm for the Saints, and in the near future a commodious hall will be built there. This move will, we feel sure, be of great advantage to the work of the Lord in those lands.

The field of missionary effort is broadening. In both Austria and Hungary openings have been made and Elders are now laboring. In India Elder John H. Cooper, who has just returned after laboring alone a year and a half, raised up a thriving branch. More Elders will be sent there soon, we hope, to carry on the good work. The mission in South Africa was opened last July by President Warren H. Lyon and three companions. This is an old field which has not been worked for about forty years. The prospects are that the mission will prosper. Personally I have visited Africa, Palestine, Greece, Italy, France, Finland, Russia and Poland, and have dedicated these lands to the preaching of the Gospel, and besought the Lord to open the way for His servants to come in and lead souls to accept His plan of salvation. Since I thus dedicated Africa, the mission has been established in the southern part, and since my visit to Russia Elder Mischa Markow has gone into that land and declared his message. These are small beginnings, but the Lord, if He wills, can make them great.

We do not expect to carry the Gospel to the whole world without arousing strong opposition. It should nevertheless be our desire and aim to pacify the elements by prudence. It is not our mission to be crucified as was the Savior. I believe the feeling which has existed with some Elders, that unless they

were raising mobs they were not in the line of their duty, is dying out. I sincerely hope so. There have, however, been some outbreaks of prejudice in different quarters; especially has this been so in Prussia. The rapid progress made by the work there aroused jealousy, and a number of banishments occurred. The matter was carried to the imperial ministry, but the banishments were not cancelled. Though we hoped for other treatment, still the position we are in there is practically the same as formerly. There has never been a time when Elders in Germany were free from the danger of banishment. In other places conditions have been fairly peaceful. In Great Britain a liberal spirit has been manifested almost everywhere. The conferences have been marked by attendance of peaceful, earnest audiences. During the last year and a half there has hardly been the slightest disturbance. Mobbings are, we hope, forever a thing of the past.

While the work has been moving forward in this part of the world, it has not been standing still at home. There have been changes of great moment there. During the past two and a half years the First Presidency has been reorganized twice. President Lorenzo Snow and President Brigham Young, Jun., have passed away and two new Apostles have been chosen. An important missionary movement has been started in Salt Lake City, whereby over 100,000 visitors yearly are furnished correct information concerning the Gospel and the Saints. The Japan mission has been opened; and active missionary work has been started in Old Mexico.

It gives me pleasure to acknowledge the devotion and energetic labors of the presidents of missions that make up this great field. They have been all that I could desire, earnest, faithful and discreet men. The conference presidents and the traveling Elders have also given me loyal support. Though Elders have at times made mistakes and have been under conditions that try men's souls, there have been very few instances of anger or bad feelings. Quarrelsome or lazy men, we are glad to say, have hardly been found among us. It behooves us to be diligent and make whatever we do count for good, for it is a costly work for us. By inquiry of the Elders throughout the British mission regarding their expenses, I learn that the average is over nineteen dollars per month. This is surprisingly high. If we consider seventeen dollars per month as the average for the whole mission, that each man would produce the value of three hundred dollars a year above expenses if home, and that the journey back or forth with incidental expenses costs ninety dollars, we find the drain on the community at home is over $350,000, more than £70,000 a year. This mission represents only somewhat over one-third of the work that is being done in different parts of the world. We thank the Lord that He has given us the means to use; all that we have is His, and He has only called on us to use a part in this work. Nevertheless, let me urge the Elders, as I have done many times before, that they practice the strictest economy possible without diminishing their usefulness. Live among the people; bless them by accepting their hospitality. Approach, if you cannot live in full, the system of traveling without purse and scrip.

To the Elders I wish also to say, let your zeal and good works follow you home. Those who have returned while I have been here I have urged with all my power to a continuance of faithfulness, for I have always maintained

that the home-coming is the most dangerous part of the Elder's life. If he was ever guilty of smoking, drinking, profanity or other sins, Satan and his imps will use all their wiles to get him back into old associations and habits. To the Elders now in the mission, whom I may never see again, or possibly not for years, let me say that your sins are forgiven if you have repented of them, but they are not forgotten. All your sacrifice and good works will not avail you, though you fill one or many missions, if in the end you turn to evil and tread in the path of transgression. The sins of the past, now suspended, will fall upon you covering you with their shame and punishment. All this you may escape if you will, both here and at home, obey strictly the commandments of the Lord. You have entered into compact with me, with each other, and with the Lord, that we will do right to the end of our days. Brethren, remember this compact and when we do meet, let not our countenances have fallen, let us be better servants of God than we are to-day.

The position of the Saints when they gather to Zion is somewhat like that of the Elders when they return home. It is a dangerous time. I have urged the Saints not to emigrate too hastily. They should be fully converted and seasoned in the Gospel before they undertake the long and expensive journey. We wish them to be happy in Zion and not discontented. If they are not sure the Gospel is true in every particular, they had better remain at home. It will cost them less to apostatize in Europe than to journey seven thousand miles to do so. Brethren and sisters, let the Lord indicate when you shall gather with His people. He may have a great work for you to accomplish in the world in warning your friends, sustaining the branches and representing His kingdom in whatever land you may be. Instead of hurrying off to Utah as soon as you can possibly get the means, counsel with the Priesthood who are set to preside in the branches and conferences, and their advice will be safe to follow. When the proper time does come, you will go up to the mountain of the house of the Lord with rejoicing, and it will be Zion to you.

I wish to thank our friends, together with the Saints, for their kindness to me personally in my visits to different parts of the mission, and to the missionaries in general. Nothing that you have done to help forward the work of the Lord will make you poorer. Your good works, fairness, and in many cases defense of an unpopular people will be in your favor at a time when the scales of even justice shall weigh out to men rewards and punishments. I wish to mention the cordial relations that have existed with those whom we have met in business. The officers of the Dominion Line, which has carried our Elders and emigrating Saints across the Atlantic, have been attentive and courteous, and the same good feeling has characterized the White Star Line officials who have recently taken over the Dominion Line's Boston service. Ramsden and Co., transportation agents, John Fazakerley, book binder, D. Marples and Co., and the *Daily Post*, printers, have given us satisfaction in work, and it has been a pleasure to do business with them.

This is the third time I have visited Europe for the purpose of preaching the Gospel, and it may be the last. It was here, forty-three years ago, in my youth, that I learned more of the Lord than I had ever known before and had established within me the absolute testimony of the truth of His work. I

arrived here penniless, and received nothing from home during my stay; my food, clothing and shelter were given me of the people. I love this beautiful country and all our Father's children who dwell here. With what powers the Lord has given me I have striven to do them good. I realize that the time will come, and I fear speedily, when judgments shall be poured out on this and other parts of the world. All who reject the message of salvation that the Elders of Israel are bearing will suffer the wrath of God. I beseech all men to consider this message. It may bring you some suffering in this world, persecution perhaps, but it will also bring you joy beyond description even here in mortality, and everlasting happiness and exaltation in the presence of God in the life to come.

With all the Elders and Saints I leave my blessing. If we do not meet again in this probation may we rejoice with each other and all the redeemed when the trial is over and the Lord reigns triumphant as King of kings.

FRANCIS M. LYMAN.

GREETING.

TO THE SAINTS IN THE EUROPEAN MISSION:

On assuming the duties of president over this mission, and at the beginning of a new year, I send greetings to the Elders and Saints of Europe and adjacent countries where the Gospel is being preached.

While writing I am reminded of how little one knows of what a day, month or year will bring. On the 12th of December, 1902, I was seated in Tokyo, the capital city of Japan, writing to the Saints of this mission, and expressed surprise to be communicating with them from Japan, but it was not so much of a surprise for me then as it is to be seated this day in the Liverpool office doing the same thing.

While we have but a limited idea of what is to happen to us in the future of our lives, yet there is one thing for which I feel truly grateful to our Father in heaven, and that is the perfect assurance which I have that all will be well with us in the battle of life, and also in the great eternity to come, provided we as Saints do our full duty day by day, and can know at the close of each day's labor that we have done our best.

While writing from Japan I stated that I anticipated great joy in meeting the Saints in the European mission, whenever in the providences of the Lord I should be sent here. My reasons for this were my intimate association with Presidents John Taylor, George Q. Cannon, John R. Winder, Anthon H. Lund; that great educator Karl G. Maeser, and other noble and good men and women who were gathered from this mission by the truths of the Gospel; and also the assurances which I had received from President Joseph F. Smith and the members of my own Quorum, as well as others of the brethren, who had presided in this land, of the warm-hearted, true and faithful Saints still located in this mission.

If I am to judge of the future by the brief past, then my mission is to be a happy and busy one, as I have thoroughly enjoyed my association with the Elders and Saints whom I have met since my arrival in England.

I feel to thank my Father in Heaven for the privilege of coming to this

land to labor, as I fully appreciate the truth of the Master's words as given through the Prophet Joseph for David Whitmer and Oliver Cowdery, i.e., "And if it so be that you shall labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you shall bring many souls unto me?"

I have written some articles for the *Improvement Era*, at the request of the associate editor, Brother Edward H. Anderson, and the main thing that I tried to impress upon the minds of the youth of Zion was the necessity of never becoming discouraged or disheartened in the battle of life. I desire to teach that same lesson by example as well as precept while in this land. I am anxious to have constantly before me the desire to learn the mind and will of the Lord regarding my work, and to secure with His aid the wisdom and strength to perform it, faithfully and well without discouragement, and to impress the Saints and Elders with a desire to do the same.

A quotation from Alma, chapter 29, has always impressed me:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul, as with the voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men, according to their wills; whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; or he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

"I know that which the Lord hath commanded me, and I glory in it: I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God, to bring some soul to repentance; and this is my joy."

I believe sincerely, as did Alma of old, that the desires of men's hearts for good or evil will be granted unto them. We should, therefore, always have the best possible kind of desires.

While in Japan I asked the Lord to let me come to this mission and labor for the salvation of some of His children. I am truly thankful to Him for hearing and answering my prayer by inspiring President Joseph F. Smith to call me from that field and send me here. Happiness and contentment were my portion during my mission in Japan, and such a thought never came to me as that I would be released for some months to come, but when the release should arrive it was my prayer that I might come to England at once. The fact that I was happy and contented there, with but little work that I could do, on account of my lack of knowledge of the language, was an additional testimony to me that the Lord blesses His servants in their labors, provided they are in the line of their duty, and gives them His spirit, which is always one of perfect peace and happiness, no matter what their condition in life may be.

President Lyman and associates have done a noble work in these lands, and from what I can see and learn this mission is in splendid condition. It is my earnest prayer that not one block shall be placed in the way to hinder the good work in the future which he and the Elders and Saints have been doing in the past. I pledge myself to faithfulness and energy in the discharge of my duties as the president of this mission, and plead with all my brethren and sisters to give me their support both by their faith and their works. If all will labor to the best of their ability for the spread of the truth, I am sure that the good work which has been done in the past will continue without interruption. There should be no falling off in any direction where good has been accomplished.

Our Savior said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I plead with all to follow this precious advice of our Redeemer. I do know that "actions speak louder than words," and that the very best possible kind of preaching is that of a faithful and true life in harmony with the Gospel.

It is my prayer that all the Elders and Saints in the European mission may have a happy and prosperous New Year, and that 1904 will be the best of their lives. When it shall come to a close may we all be able to look back upon the record and feel that we have done our best. As a servant of the Lord, whose right it is to bless His people, I take pleasure in promising you not only happiness in this life but an eternity of joy in the life to come, if you will be faithful and true in the discharge of all the duties that belong to Saints. I bless you to the end that you may live true to your holy calling.

I am, your friend and fellow-laborer for truth,

HEBER J. GRANT.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

ARTICLES of incorporation have been filed by the Utah Iron and Mining company at Ogden, and the company will in the near future erect a smelter at that place.

PRESIDENT JOHN W. HESS of Davis stake died December 16th, 1903, after suffering four years from Bright's disease. President Hess was born August 24, 1824, and was baptized ten years later. He took part in the exodus from Illinois, was a member of the Mormon Battalion, one of the early settlers of Utah, and an active member and officer of the Church. He was made president of the Davis stake in 1894.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 7, 1904.

EDITORIAL.

THE PROSPECT OF WAR.

THE outlook for peace in the Orient is discouraging. Diplomatic notes succeed each other, but the positions of the two countries seem to be determined, and the spirit of war is aroused. Russia, following her historical policy of expansion, has occupied Manchuria, a part of the Chinese realm, and though promises have been given and repeated that the occupation was only temporary, still suspicion has existed and is now confirmed that withdrawal would never take place voluntarily. Russia has made great expenditures in building the trans-Siberian railroad, and she needs, for her great Asian possessions, harbors that will not freeze in the winter time. All the powers are interested in this matter, for if Russia comes into control of Manchuria, she could very seriously interfere with or even suppress the commerce of other nations in that great province. Japan is exceptionally interested, because since the war with China, Japan has had a predominating influence in Korea, and this little nation joins Manchuria, and is partially in the course of Russia's march to the sea. Japan's proposals to Russia are that China and Korea shall not be broken up, that Russia's interests in Manchuria and Japan's interests in Korea be mutually recognized, and that the rights obtained by treaty by either nation from China and Korea be recognized. Up to the present time these conditions have not been accepted by Russia.

If national honor is the same as individual honor, certainly Japan's proposals should be accepted, for Russia has promised to withdraw from Manchuria and not interfere with Korea, and this is all that is demanded. Unfortunately, national ethics do not correspond with personal ethics, for nations go to war and slaughter one another's best citizens for some extention of boundary or advantage in trade, while individuals do not consider it proper to resent every real or fancied wrong by murdering their neighbor or his boys. Modern governments, not alone monarchies but republics, extend their influence over weaker nations and govern them without any other right than that of might, yet individuals do not consider it moral to take the property of another by might.

The unqualified command of the Lord, "Thou shalt not kill," would seem to forbid collective as well as individual slaughter. The commandment is not weakened by the fact that Israel, shortly after, following the leadership of Prophets, entered upon a series of bloody wars. God is greater than His

commandments, and to fulfill His own purposes He ordered merciless war. In rare instances He has also commanded individuals to slay their fellows, and under such conditions they were certainly not under the law "Thou shalt not kill." And yet the law stands until He repeals it, and men should be careful, as individuals and as nations, to keep their hands free from human blood.

It is well known that Latter-day Saints have taken part in war. Five hundred men left the fleeing people in 1846 at the call of the United States government, and giving their families to the care of others and the mercy of the Lord, they went off to the Mexican war. Though they were not brought into actual engagements, they were ready to fight. This is an example of as high patriotism as was ever recorded in the annals of history. In the late Spanish-American war the companies from Utah took a distinguished part in many actions. And in whatever land they live the Saints will be true to their country and bear honorably the responsibilities of citizenship. We are subject to the powers that be. We not only "love the brotherhood" and "fear God," but we "honor the king."

When the question, not of patriotism, but of personal safety was concerned, the Latter-day Saints have been very loth to take up arms. They have suffered time after time the most murderous persecution and have witnessed wrongs that made them long for death. Only after having been driven from state to state and finally through the wilderness to the Canaan of the Rocky mountains, and there being threatened with extinction, did they determine to take up arms and, if necessary, die for liberty. The same love of peace still inspired them, however, and the strictest orders were given that blood should be shed only as a last resort. The result was that in the winter of 1857-58 the "Mormons" stopped a trained army and held them for months without spilling a drop of blood. The policy of the Saints with the Indians was also conciliatory, feeding the savages rather than fighting them. The wars that they were compelled to wage were to a great extent brought on by the outrages against the Indians committed by gold-diggers who passed through, and these wars were wholly defensive.

The Saints should be the children of peace. They abhor the shedding of blood, and they pray for the time when a new era shall dawn on the earth, when men shall "beat their swords into plowshares, and their spears into pruning hooks." This time of peace will not be born, however, until the world has passed through the travail of war. Isaiah declares that a time of indignation shall come when the Lord shall call His people into their chambers to hide themselves for a little moment while He punishes the earth. At that time the earth "shall disclose her blood, and shall no more cover her slain." The Savior said that before His second coming there should be wars and rumors of wars, nation should rise against nation and kingdom against kingdom, and fearful sights and commotions should appear on the earth. In the terrible words of John the Revelator, blood shall flow "even unto the horse bridles." The Prophet Joseph describing a vision that the Lord had opened to his mind said: "I saw men hunting the lives of their own sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw

blood, desolation, fires." These things should precede the coming of the Son of Man which "is nigh, even at your doors." When He comes and reorganizes the governments of the earth, there shall be peace. We can hope for little until that time.

Conciliation and amity between Russia and Japan are devoutly to be wished. Great wars will come and prophecy will be fulfilled, but every time threatened war is averted, joy will be brought to the hearts of the lovers of peace.

WHAT ARE DISTRICT MEETINGS?

In the future, the conference presidents in giving notice of district meetings should state which branch is concerned. The district meeting is to the branch what the conference meeting is to the conference. At least one district meeting should be held in each branch every year. The conference president, branch president and officers, and the members of the branch are all that are essential in a district meeting. The traveling Elders of the conference or some of them may also attend, if the conference president invites them, and Saints from other branches and friends and strangers are of course always welcome. In some service of the district meeting, the names of the branch, conference, and mission officers should be presented to be voted upon by the Saints. This is the only opportunity the members have of formally manifesting that they sustain the branch officers, or that they refuse to sustain them. The order of this Church is that all things must be done by common consent, and no division is so insignificant that this principle does not apply to it. We learn that in at least some few branches of the British mission the president of the branch has not been put before the people to be sustained or rejected for several years. This is the fault of the conference president, and it should not continue any longer.

The Elders are familiar with the practice in Zion of holding semi-annual general, quarterly stake, and yearly ward conferences. In the mission field the assembly of the members of each conference is held semi-annually and of each branch annually. Just as the mission president is expected to look over the conference records and see that these important matters are being cared for properly, so the conference president should in the annual district meeting examine minutely the records of the branch and satisfy himself that there is no neglect. Such formal inspection will give a little more prominence to the work of careful secretaries whose efforts, however painstaking, are rarely noticed. The conference president should be ready not only to show the president of the mission the records in his personal keeping but also to assure him definitely that the records of every branch in his jurisdiction are in just as good order as his own.

The idea has got abroad that a district meeting must be a largely advertized reunion of the Saints and Elders of the conference, to be held in a specially hired hall and with special speakers for the occasion. The district meeting may sometimes be all this, but this cannot always be its nature. In small isolated branches the district meeting is necessarily a modest affair. All the Elders cannot follow the conference president around; they are needed in their own branches to attend to their work as he is attending to his.

A WORD FOR OURSELVES.

With this number President Heber J. Grant becomes editor and publisher of the Star, and contributions and all communications should be addressed to him. In reporting matters for publication the Elders and Saints should be prompt, so that the items may appear in due time. All copy should be in at least by Tuesday, earlier when possible, if it is to be printed in the Star of that week. If it comes later, it must be held over for another week and by that time it has lost some of its freshness. There is no necessity to urge the subscribers to read the Star, for we believe they take pleasure in doing so. It appears occasionally that the presidents and clerks of conferences do not peruse it so carefully as they should, or, having read, forget, because notices or suggestions that are meant specially for their eyes are sometimes not regarded. Each conference should keep a complete file of the current volume, and the contents of each number should be known.

We are pleased to announce that arrangements have been made for articles from the mission presidents who labor in all parts of the globe. We hope to have every mission of the Church, large and small, represented. Contributions have also been promised by prominent writers in Zion, and Elders of Europe who are gifted in that direction will doubtless continue to contribute either prose or verse for the edification and entertainment of our readers. The effort to make the Star as original as possible will not be abated. We wish it to be a real contribution to the great body of thought and inspiration that has been awakened by the deep theme of the Gospel.

The Star has an important place in Church literature. Besides being the oldest it is the main missionary journal. The object of its existence is to strengthen those who have covenanted with the Lord, and, not less important, to teach the Gospel to such as are not yet converted to it. The Star, like those who conduct it, should be a missionary. This it cannot be to any great extent unless Elders and Saints do personal, earnest work to distribute it and gain subscribers. At the beginning of last year a very successful effort was made to bring the Star before new readers. As a result hundreds became subscribers and nearly all have continued. This work should be renewed and those who are not able to write articles can do an equally commendable labor by inducing their neighbors and friends to read our little emissary of light.

ERRATA.

In Star No. 42 of last volume, we published the poem, "Crush the dead leaves under thy feet." It was there placed under the name of George Manwaring. This, we learn, was a mistake. The late George Manwaring wrote some beautiful poems, a number of which have been set to music, but this particular one was not his work. In our last issue under "Transfer" it should read Stewart W. Eccles instead of Stewart Eccles.

PROPOSED SAILINGS.

Companies of Elders and Saints will leave Liverpool for Boston according to present plans, Thursday, January 21st, February 18th, and March 17th, on the White Star s.s. *Cretic*. Sailings to Canada during these three months are Thursday, January 21st and February 25th on the Dominion s.s. *Canada*, and March 24th on the s.s. *Cambroman*.

J. J. C.

A DISTRICT meeting of the Leicester branch, Nottingham conference, will be held Sunday, January 17, 1904, at No. 32 Crafton Street, Leicester, services beginning at 2:30 and 6:30 p.m. All are invited.

THROUGH lack of space last week no mention was made of the district meeting held at London, Sunday, December 27th. Presidents Lyman and Grant, all the Elders of the London conference, Elder J. Alma Holdaway from the Turkish mission and other returning Elders were present and two well attended meetings were held.

THOSE who have numbers 6, 7, 39 and 45 of the last volume of MILLENNIAL STAR and do not longer need them will confer a favor on this office by sending them in. Credit will be given in each case for these copies if desired. We hope that most of the subscribers are preserving the STAR for binding, but some are not doing this and from them we expect the copies named above.

There were many social gatherings of the Saints during the holiday season in different parts of the mission. On Christmas day President Joseph S. Clark, Jun., of the Liverpool conference met with the Saints and friends of Great Harwood branch and all enjoyed a most pleasant entertainment. Elder Albert Manwaring writes that on December 26th a Sunday school social was held at Stockport, Manchester conference, and the investigators worked with the Saints to make it successful. Besides the pleasant time enjoyed, £2 were realized for the benefit of the school. John T. Seaich, president of the South London branch, writes that the Saints and their friends in that recently organized district met on Saturday, January 2nd, and listened to a program of music, recitations and speeches, and partook of refreshments. A feature of the enjoyable entertainment was the distribution of prizes to the Sunday school children. President Henry H. Blood and other missionaries were present. The Sunday school of the Stratford branch of the London conference also had a delightful entertainment on Monday, January 4th, at the Workmen's Hall.

RELEASES.—Elders Joseph J. Cannon of the Liverpool office, and William T. Stillwell of the London conference were honorably released December 31st, 1903, the former to return per s.s. *Canopic*, January 14th, 1904, and the latter per s.s. *Cretic*, February 18th, 1904.

DEPARTURES.—The following missionary and visitors sailed from Liverpool to New York per s.s. *Teutonic*, Wednesday, January 6th, 1904: Elder Charles Green from Germany; Brothers Martin Christopherson and Henry C. Lund, who have been visiting in Norway and England.

BREVITIES.

HEAT AND SUICIDE.

THE summer months, the season when there is least suffering and it is easiest to gain a living, are marked by a larger per cent of suicides than are those of winter. The reason is given that in warm weather the emotions are generally

keenest and may be more easily overbalanced. Great heat has also a depressing effect. Insanity is by far the largest single cause of self-destruction.

INTERRUPTING FUNERALS.

The tyranny of organized labor becomes sometimes worse than that of an autocrat. In Chicago the livery drivers struck recently, as they of course have a perfect right to do. They followed out, however, the common practice of compelling others, willing to do the work, to desist, as they have no right to do. And this was done under specially reprehensible circumstances. While funeral services were in progress at one of the churches, December 18th, the strikers are said to have compelled the non-union drivers to leave by threats of violence. The following day seventy-five funerals were held without hearses or mourners' carriages. The bodies were carried in undertakers' wagons, and the mourners were compelled to use the street cars or to walk. Pickets of the strikers were in attendance at all the funerals to see that no hearses or other hired carriages should come out.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

XVIII. TITHES UNDER DAVID AND SOLOMON.

THE period of the Israelitish monarchy begins with Saul, who is introduced to us whilst seeking his father's asses, and who is advised to ask direction of Samuel. Saul recognises the standing custom that an offering must be made to the man of God, for which his servant proposes to give a quarter of a shekel of silver: and there happened to be a sacrifice that day on the high place to which Samuel had been invited.

Soon after, at Gilgal, they made Saul king before the Lord: and sacrificed peace offerings, rejoicing before Jehovah. But we do not learn much concerning religious giving, from the times of this unsatisfactory monarch, though it is stated that some, at least, of his spoils won in battle he dedicated to repair the house of the Lord. Samuel had so done before, as afterwards, did Abner and Joab, the generals of Saul and David. This bears upon our subject to some extent, because these Israelitish warriors, at this early date, were only doing as did their forefather Abram. They were carrying out a custom that extended far beyond the confines of Palestine; for we have now reached the era of the Trojan war, when the Argives, as we have seen, having subdued the Mycenians, are said to have consecrated a tenth of their goods to their god. The Philistines also, it may be observed, acted similarly on the downfall of Saul by stripping his body and putting his armour in the house of the Ashtaroth.

In David, we have a monarch who was anointed king at a religious sacrifice, or feast; and the excuse which Jonathan made, one day, to account for David's absence from Saul's table, suggests that in Jesse's household, as with Elkanah's, there was a yearly sacrifice for all the family.

Moreover, David's first trophy taken in war—the sword of Goliath—we

hear of subsequently as wrapped in a cloth behind the ephod, under the care of Ahimelech the priest; whilst towards the end of David's reign, so great had become the number of spoils taken in war, that they were placed under the care of Shelomith and his brethren, to whose care were entrusted all the treasures of the dedicated things which David, the chief fathers, and captains of the host, had dedicated out of the spoils taken in battles.

On becoming king over all Israel, David lost no time in bringing the ark of God to Jerusalem. When those that bare it had marched six paces, the king sacrificed oxen and fatlings. The Levites also, on being helped by God, offered seven bullocks and seven rams: and, when the ark was brought into the tent prepared for it, David further offered burnt sacrifices and peace offerings before God, after which he blessed the people in the name of Jehovah, and dealt to every man and woman a loaf of bread, a portion of flesh, and a cake of raisins.

After this, David appointed a large number of priests and Levites to perform daily service before the ark, at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord.

Then David consulted Nathan about building a temple for which the king began to collect materials, dedicating thereto the silver and the gold that he took from all the nations: from Edom, from Moab, and from the children of Ammon; and from the Philistines, from Amalek, and the spoil of Hadadezer; which strongly reminds us of the way in which the Egyptian and Babylonian kings dedicated their spoils to their gods.

Later on, we see the royal penitent purchasing the threshing floor of Ornan the Jebusite, for 600 shekels of gold, because he would not offer burnt offerings without cost; and building thereon an altar because he was afraid to go before the tabernacle in the high place at Gibeon.

Then began David's active preparation of materials for the temple, comprising 3,000 talents of gold, 7,000 talents of silver; also brass, iron, wood, marble, costly stones, and onyx and other gems. This example was followed by the princes to the extent of 5,000 talents and 10,000 drams of gold, 10,000 talents of silver, 18,000 talents of brass, 100,000 talents of iron, as well as costly stones; the king and people rejoicing for that they offered willingly. After this they killed, as burnt offerings, 1,000 bullocks, 1,000 rams, 1,000 lambs with their drink offerings, and sacrifices for all Israel, who ate and drank before the Lord with great gladness.

Moreover, David appointed the services for the priests and Levites, the number of Levites above thirty years of age alone being 38,000 (which with their families would probably mean nearly 200,000 persons), in addition to whom there were appointed several courses of priests.

We now come to the days of Solomon, who, at the beginning of his reign, offered 1,000 burnt offerings at Gibeon; and after his dream, offered before the ark at Jerusalem, burnt and peace offerings, and made a feast to all his servants.

When the time came for the dedication of the temple, the ark was brought to its place, with sacrifices innumerable, of sheep and oxen; after which Solomon and the people offered to the Lord 22,000 oxen and 120,000 sheep,

holding a feast for all Israel during fourteen days. After this, we find Solomon "after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts, three times in the year."

We may now, therefore, consider the worship of Jehovah fully established, and carried out according to the law of the Pentateuch. But from the entrance of the people into Canaan to the reign of Solomon—a space of nearly 500 years—we have found nothing specifically mentioned about tithes. Samuel came very near to the word, when, the Israelites having asked for a king, the prophet warned them "he will take the tenth of your seed . . . he will take the tenth of your sheep, and ye shall be his servants."

Hence, certain writers have imagined that some of the kings took for themselves the Levites' tithes. But the Scripture does not say so. Solomon indeed raised a levy out of all Israel, of 216,000 men who were strangers, and not of the children of Israel, and if, for the support of these 216,000 workmen, an extra tenth were imposed in addition to the Mosaic tenths that would undoubtedly be claimed by the 200,000 Levitical persons, we can understand the people coming to Solomon's son and saying "Thy father made our yoke grievous." But we never read that the payment of Mosaic tithes and offerings was an undue burden. On the contrary, and speaking generally, we may say that the more closely God's law was kept, the more prosperous were the people.

CURRENT EVENTS.

CHICAGO THEATRE FIRE.

The most terrible calamity recorded during the year just past occurred at Chicago on the afternoon of December 30th. A fire originated on the stage of the new Iroquois theater; the asbestos safety-curtain could not be used, and a panic seized the immense audience. The loss of life was principally among helpless women and children, who were crushed and trampled under foot by the maddened throng that was trying to escape from the burning building. The death-list includes the names of five hundred and eighty-seven victims, not alone residents of Chicago, but visitors from every important city of America, and also from England and the continent. It is very evident that the laws for the safety of the audience had not been complied with, nor was there any adequate protection against fire. As a result of the coroner's inquest the management and many of the employees have been placed under arrest. In Chicago and New York many theaters, concert halls and even churches have been closed until all the requirements of the laws for public safety have been fully carried out, and even in Berlin the Kaiser is taking steps to prevent any similar accident. From evidence recently obtained it is proved that the negligence at the Iroquois theater was criminal. A slight fire broke out there two weeks ago. It was immediately extinguished. At that time the safety curtain refused to work and its condition was reported to the stage manager. Surely the strong arm of the law must be able to reach those who thus wantonly imperil the lives of thousands of their fellow human beings, and allow the pounds and pence to outweigh every humanitarian consideration.

A NEW YEAR MESSAGE.

BY ELDER RAYMOND H. CLAYTON OF THE LEEDS CONFERENCE.

Ring, ye bells, the welcome message;
Peal in accents loud and clear;
Wake the silent world from slumber;
Greet with joy the new-born year.

Ring, sweet chimes, and tell the story,
To the nations far and near,
Of the progress and advancement
Earth has made, the passing year.

Tell how science, art, religion
Have advanced and wider spread,
How in Life's great school, "Experience,"
Men have grown as days have fled.

Tell ye, how the Gospel message,
"Peace on earth, good will to men,"
By the Lord's appointed servants,
Has been preached, to warn again.

Tell ye, how in Zion's borders,
Truth's bright standard is unfurled,
How by faith and works united
Saints will conquor all the world.

Rouse, ye mortals! praise your Maker,
Sing in accents loud and clear,
Thank Him for His many blessings,
Praise Him for the new-born year.

Gracious Father, guide, protect us,
Lead us in the path of love,
That when life's great race is finished,
We may dwell in heaven above.

Welcome, New Year; yea, thrice welcome,
With thy future yet unknown;
We thy loyal subjects greet thee,
Here assembled round thy throne.

DIED.

ATKINSON.—At Lytonstone, Whips Cross Infirmary, December 10, 1903, Emma Atkinson. Funeral was held at the home of deceased at Walthamstow, December 16th, Elders Frank Brown and William E. Maxwell being in attendance. Deceased lived and died a true Latter-day Saint.

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